

Prayer was offered by Bro. John Peck, Agent. Brother S. H. Cone, Chairman of Executive Committee stated the object of

meeting; after which Bro. D. Bellamy, Recording Secretary, read a resolution by which the meeting was called, and Bro. B. M. Hill, Corresponding Secretary of the American Baptist Home Mission Society, presented an expose of the financial condition of the Society.

The meeting was then organized by appointing brother Elisha Tucker Chairman, and Bro. Henry Davis, Secretary.

After very interesting remarks by brethren Peck, Cone and others, the following resolution was unanimously passed, viz:

Resolved, That we deeply sympathize with the Executive Committee of the American Baptist Home Mission Society, in their inability to cash their drafts, which have already been issued, in payment of the labor of their missionaries; that these pecuniary embarrassments ought to be promptly relieved by our churches in this city and vicinity; and that those churches be earnestly solicited to co-operate with Bro. John Peck, General Agent of the Society, in obtaining the funds necessary to meet the present pressing emergency.

From the interest evinced at the meeting, it is confidently hoped that the immediate necessities of the Society will be relieved by the churches in this city and vicinity; and that the churches in other parts of the country, to which an appeal of the Executive Committee is made, will now come forward to relieve them of obligations which will follow, with a liberality worthy of the truly important cause for which it is solicited.

ELISHA TUCKER, Chairman.
HENRY DAVIS, Secretary.
Editors of all Baptist papers will please copy.

For the Christian Reflector.

Millerism, Dowling's Reply.

Providence, R. I. Nov. 26, 1842.

DEAR BROTHER GRAVES,—Within two days, I have received from Hartford two different communications, one from a highly esteemed city pastor, the other from an intelligent layman, informing me that Mr. Miller's friends have industriously circulated a report that I had said that I had not already published my work in reply to Wm. Miller, that I would not do it, and that I had changed my views, and now perceive the fallacy of my own arguments.

In the letter from the clergyman, he remarks: "Now one object of my writing you is to inform you of this, and to be authorized to contradict this report, for I certainly do not think your arguments fallacious, even if you do."

Now, my dear brother Graves, I wish you to inform your numerous readers, that such a report, wherever it originated, is wholly untrue.

In the letter from the layman, he remarks: "I had an interview with Mr. Miller, a short time since, and heard the remark made by one of his friends, in his presence, that Dr. Dowling regretted he had given his work to the world."

So far as I am from entertaining the least regret on this subject, my only sorrow is that I did not publish a number large enough to scatter my work broadcast through the land, and thus render it a more effectual antidote than it has proved to be, (on account of the limited number published,) to obstruct one of the most pernicious of the many delusions with which the present age is cursed. With the exception of a dozen or two copies at our office, in Nassau street, the edition has long been sold.

I have only to say, that I shall leave others to judge of the motives which prompted the circulation of the above untrue by the friends of Mr. Miller, and to add that it has not a shadow of foundation; that I hereby endorse every word and syllable in my work, that additional reflection has only increased my conviction of the truth of the views I have there presented, and of the utter absurdity of Mr. Miller's system, and especially of his explanation of the eighth chapter of Daniel, which is the foundation of the whole. Previous to this article, I have never published a word of reply since the publication of my work, to the whole abuse, and low, contemptible slang which have been poured out upon me, both from the pulpit and the press, by this mock spirit of modern prophet, and his deluded adherents.

My reason has been, that his language has been too low and abusive, for the notice of a gentleman or a Christian.

JOHN DOWLING,

Pastor of Pine St. Church, Providence, R. I.

For the Christian Reflector.

Baptist Church, Medford.

RESOLUTIONS.

Believing that the use of intoxicating liquors, as a beverage, is detrimental to personal piety, and hostile to the interests of pure religion, and to the influence of the Christian, and promotive of intemperance; also that the traffic in spirituous liquors is productive of no good, but of immense evil to society, and is destructive to the souls of men: Believing, moreover, that, as a church, we are bound to guard the church from the admission of any thing which shall destroy our piety or tend to sanction sin; and that we are bound to guard the communion table of our Lord as strictly as the door of the church,—therefore,

Resolved, That no individual shall be admitted into this church who uses intoxicating drinks, or is engaged in making or vending them.

Resolved, That no individual thus using, making or vending spirituous liquors, shall be invited to participate with us in celebrating the Lord's supper.

Resolved, That if any member of this church shall, at any time, act contrary to the letter or spirit of the above resolutions, he shall be the subject of immediate discipline.

Whereas, in the opinion of this church, the system of American slavery, is hostile to our free institutions, and to the rights of men, opposed to the word of God, and to the spirit of the gospel; and whereas, Baptist churches at the South are believed to uphold and defend this system, and to participate in its practices; and believing that churches at the North encourage their adherence to this system of sin, by continuing to fellowship them as Christians in good standing, and believing that such encouragement has been claimed by members of Southern churches; and that we are solemnly bound to exert all our influence against so great a sin, and guard our church and communion from all things that are offensive to Christ and weakening to our moral power, therefore,

Resolved, That we must withhold our name and influence from those who assert that the churches of the North give countenance and support to the system of American slavery.

Resolved, That we cannot, cherishing the views above expressed, receive as members to our body, or invite to our communion, those who continue to hold their fellow-men in slavery, or engage in the traffic of slaves.

GEORGE W. BOSWORTH,

Pastor of the First Baptist Church in Medford.

For the Christian Reflector.

Baptist Church, Salisbury, N. Y.

At a meeting of the Baptist Church in Salisbury, the following resolutions were passed.

Resolved, That we believe chattel slavery to be a sin against God, depriving man of his just rights and usurping the rights of God over immortal souls.

Resolved, That since we believe it to be our duty to remember them that are in bonds as bound with them, we will devote the last Mon-

day evening in each month to a concert of prayer for the enslaved.

In behalf of the Church,
ZENA BROCKEY, Ch. Clerk.

Salisbury, Herkimer Co. N. Y.

CHRISTIAN REFLECTOR.

BOSTON, WEDNESDAY, DECEMBER 14, 1842.

Popular Literature.

Few are conscious of the astonishing power which is now being wielded by the American Press. Fewer still are aware of the proportionate influence for evil, which this power involves. The worst books, and the most worthless, not to say licentious, periodicals, are made the cheapest, and got up in the most attractive forms. They are scattered far and wide with a profusion to less astonishing than alarming. They are infecting the youthful mind and unformed judgment, to an extent of which most persons have never dreamed—infesting them with a poison insidious and fatal as the unseen miasma, or the contagion of the plague. They create a new and morbid appetite, which craves more and more, until the moral sense is killed, and even reason becomes incompetent and blind. It is, we conceive, greatly to be regretted, that the love of gain has sought out a channel for its exercise, which is so corrupting in its tendencies, and deplorable in its results. We think it is time that the agents of this influence should be enlightened relative to their position and responsibility. Why should we brand the distiller of intoxicating drinks with infamy—and rebuke not the manufacturer of that, which intoxicates souls and drowns them in destruction and perdition? Why should we charge those who vend spirituous liquors with no ordinary guilt, and acquit those who cater for a corrupt and morbid taste in the community, of all blame? It is not pretended that all, or even the greater portion, of what is termed light literature, is absolutely injurious or unfit for circulation. We take no ultra ground—we assert nothing beyond what the lovers and patrons of popular literature have themselves asserted again and again. Take for instance the novels of Bulwer. Their pernicious influence is universally admitted. We have published articles portraying in vivid colors their fearful power over the mind; and we have before us an extract from one of the most popular monthlies in the country, which we wish every parent and every youth in the land might read, as a timely and most needed warning. The extract is this:

"We unhesitatingly pronounce the first and the last of the novels of Bulwer, the very worst books in the English language. In the expressive language of a beautiful writer, if any man arise from the pen of some of his works, with feelings of admiration for the writer, 'God does not love that man.' They are the very breathings of licentiousness, and lowliness, and profligacy. Bulwer's heart is corrupt in its innermost recesses, and he pretends not to greater virtue for himself than he bestows upon Maltravers. For, notwithstanding the gentle protestation in the introduction of this shameful work, it is apparent that Ernest Maltravers is bound up in the self-love of the author, and that by a pitiful imitation of Byron's worst sin, there is a faint shadowing forth of Edward L. Bulwer in the recklessness and profligacy of Maltravers. What a faithful audit awaits these enemies of the souls of the children of men! If we could be persuaded that the gross immorality of Bulwer was either tolerated or admired by the youth of our country, we would despair of the Republic."

Now, is the publication of such works as these, in forms the most diffusive and attractive, unattended with any moral responsibility? Is it not the duty of all Christian editors, and all good men, to rebuke that love of gain and recklessness of result, which is flooding our land with these and similar publications? Ought we not to render such a traffic odious, as is the traffic in intoxicating drinks? Is the corruption of the morals of the young—the destruction of noble minds, and pure hearts, and spotless characters, an honorable or a guiltless pursuit?

This is a theme on which we have, of late, reflected much. We have been pained to see mammoth newspapers filled, to a large extent, with this ruinous stuff, and then sold for a mere fraction of what good reading costs—copies scattered over the land by tens of thousands—the forming literature of thousands of juveniles, who are growing up to multiply the most poisonous influences almost to infinity. We have been affected with sorrowful surprise to learn that Christian men are, in many cases, the circulators and patrons of this species of literature. Even Bulwer's works are published by professors of religion; men who are indeed to be praised for their enterprise, and the good they have done by sending out a great number of publications which are most valuable and useful; but who, we fear, have quite counterbalanced the good with the evil. We have in mind an extensive publishing firm in New York, whose moral error in this act has surprised and grieved the friends of religion and religious literature to a wide extent. Have those publishers been unconscious of the wrong, or have they persisted in it with their eyes open, their love of gain being stronger than their love of souls? Are they contented in this by the clergy and the press of the Methodist Episcopal church, of which, we understand, they are official members? Are professedly Christian men thus to establish the fountain and supply the streams of moral poison which are spreading disease and death through the land? These are serious questions—but questions which it time for Christians to ask,—and for Christians to answer.

For the Christian Reflector.

Popery Unmasked.

The rapid increase of Papists, and the great schemes and confident expectations of Europeans with reference to the onward progress and ultimate triumph of Romanism in the United States, awaken little interest and less alarm in the minds of many, because they think that that religion, after all, is as well adapted to a portion, if not the majority, of the people, as the faith of Protestants. They argue that men may be good Christians and yet be Papists, and say that the persecutions and abuses of ancient times are not the legitimate and necessary results of that system of religion, and it is entirely gratuitous to infer that they will ever be practised again. Their judgment is influenced, perhaps, by a personal acquaintance with some individual Catholics, who seem to be, and doubtless are, honorable and well meaning men. But such persons are entirely mistaken with reference to the spirit of Popery—the real character of that faith, which declares the incompetency of the Scriptures to teach mankind their duty, the infallibility of the Pope—the heresy and sure damnation of all Protestants, or dissen-

ters from their own creed throughout the world.

Occasionally however the cloven foot shows itself—the face of the monster is momentarily unmasked, and he is seen to be a hideous creature as ever the historian makes him. The reverence of Romanism for the Bible may be seen in the following caricature sketch which appeared in a late number of the Catholic Telegraph. The Young Men's Bible Society of the city of New York had held an interesting meeting, which this Christian (?) periodical thus commemorates:

"The anniversary of this society was celebrated last week in one of the meeting-houses of this city. There could not be, at most, more than about one hundred and fifty persons present! The spirit of dullness presided over the meeting. It must have been very mortifying to the managers to have their efforts so poorly appreciated by the public! They all looked exceedingly melancholy! Some speeches were made full of the usual ridiculous slang about Catholics; and one of the speakers, from New York we believe, told a right foolish story about some 'Papist' in Canada, who was presented with a Bible, which has made every Catholic who heard it repeated since, laugh at the stupidity of the speaker. The members soon gave indications of drowsiness; so they finally ran a bench under the speaker, and having first said their night prayers—perhaps!"

But this, though sufficiently significant, is little, compared with a statement contained in a letter, which appeared last week in the New York Journal of Commerce from a gentleman in Chazy, Clinton Co., N. Y. under date of Nov. 26th. He says:

"We had a sort of auto-da-fé at the Carbo, (a village in the township of Champlain, a short time since. The Roman Catholics had a protracted meeting, and during its progress they called in all the Protestants, and some of them had been distributed and purchased among them, (except some few who would not give them up) and made a public bonfire of them. It was said by those who witnessed it, that the number thus burned was between two and three hundred. Efforts were made to purchase them, but to no effect. We have had public meetings both here and in Champlain, to give some expression of sentiment in regard to the wicked outrage."

If a religion which sanctions such enormities—which thus treats the oracles of the Most High, tramples on the most sacred and tender feelings of the community, and outrages social and individual rights, be better than infidelity, we are incapable of forming comparisons. We think the efforts of Protestants to guard the people against the seductive wiles of Popery—to acquaint them with its history, its spirit, its claims, and its expectations, ought to be greatly increased; and no exertions, which we have power to make, should be wanting, to pre-occupy our vast extent of country, with Bibles, churches, sanctuaries and Sunday schools. We should lose no time, and should labor on a liberal and extensive scale. The extravagant claims of popery are no fiction. And the time may be coming when Americans will most sensibly realize this, and bewail too late their present indifference and inaction.

For the Christian Reflector.

The Present State of the Jews.

It was my privilege, on the Lord's day of the 4th inst., to listen to a discourse on this subject by the Rev. Mr. Neale, whose able ministry as the pastor of the First Baptist Church has been greatly blessed. Important facts in relation to this people were presented, and encouragements held out for Christians to labor for their conversion to faith in Christ. His text was Romans 11: 25, 26, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

Mr. Neale stated that the present number of the Jews, scattered among all nations, is calculated at between four and five millions. Hundreds of thousands are residents in Poland, and great numbers dwell in Asia, Africa, and Europe. It is supposed that there are in New York, and in a part of Pennsylvania, ten thousand. They have been greatly persecuted in all places where they have resided; robbed of their property, deprived of their privileges as citizens, and banished from one nation to another. England and Spain in past ages have greatly aided in this cruelty; but within thirty or forty years a better feeling has prevailed in the former nation. In 1809, the English Christians formed a society in London, called the London Jew Society, for their conversion. They have aided much in their evangelizing labor, having now in their employ forty missionaries, one half of whom are converted Jews. Their labors have been blessed in the conversion of fourteen hundred of the lineal descendants of Abraham. A deep feeling now prevails among them in expectation of the speedy advent of a deliverer whom they call their Messiah. Thirty thousand of them, residents in a part of Poland under the dominion of the emperor of Russia, have recently presented a petition to him for permission to return to Palestine, the country of their forefathers, there to reside three years; promising if their Messiah does not make his advent within that time, that they will return to their former residence, and acknowledge Jesus Christ as the true Messiah. The answer of the emperor is not yet made known.

This people is a standing witness of the truth of the prophecies respecting them; one of which is, "The people shall dwell alone and not be reckoned among the nations." All attempts to amalgamate them with the Gentiles have been frustrated by the providence of God; for in all persecutions they have preserved their individuality as a distinct people. For their unbelief and crucifixion of the Saviour, God has declared that he would scatter them among the nations, but would not make a full end of them. They are a standing monument of the execution of this malediction, and of the awful imprecation which they made before Pilate on themselves and their posterity, "His blood be on us and on our children." For seventeen centuries they have been suffering this curse, but the period of their redemption is drawing nigh. God has given to the nation gracious promises, which he will fulfill in their season; and as the rejection of them has been overruled for the introduction of the Gentiles to the privilege of the gospel, so when the fullness of the Gentiles shall have come in, the restoration of the Jews will be as life from the dead. Residents in nations of all languages, how well qualified they will become at their conversion to be missionaries among their brethren in all places!

It has been too much the opinion and feeling among Christians of all denominations,

that the conversion of the Jews is a hopeless case. Revelation does not encourage this despair. The promise of God is that they shall be brought in with the fullness of the Gentiles. There have been conversions of Jews in all ages since the crucifixion of the Saviour, and why may not the conversion of the Jews be contemporaneous with the fullness of the Gentiles? Paul says that blindness in part only has happened to them. The voice of God's providence seems to be calling upon the Christian world to labor simultaneously for the conversion of the Jews and heathen.

Believers in the Lord Jesus, enter with all your hearts and all the means which God has put in your power into this labor of love, and God will undoubtedly crown with success all your efforts for the advancement of his glory. Let us remember that salvation is of the Jews, that Jesus was according to the flesh of the Jews, that he died not only for prophets and apostles, and for the whole book of God. But in their dispersion have been seen but little of real Christianity. They have viewed it through the false medium presented in the Catholic communion. They need the instruction of enlightened Protestantism in order to apprehend Christianity in its purity. They need such missionaries as Peter and John, Paul and Barnabas, Luther and John Knox, George Whitefield and David Brainerd. These men were willing to hazard their lives for the name of the Lord Jesus. What a moral revolution would the preaching and lives of such men produce. It would take away the prejudices of the sons of Jacob against the New Testament, because the examples of Christ would shine in the lives of his ministers. The able discourse of which we have given an imperfect transcript illustrated the subject of spreading the truth among the Jews with much energy, and it is hoped that our missionary societies will give more attention to the claims of the Jews than they have hitherto done.

J. L.

The Missionary Spirit.

The spirit does not require a residence in heathen lands, nor even liberal contributions to the missionary cause, to prove its existence or its fervor. The Rev. Mr. Cook, one of the Secretaries of the Am. Tract Society, used most appropriate language on this subject, at a late meeting in this city. Mr. C. said that "the missionary spirit is one, at all times and in all places—whether exhibited by a Paul in preaching from house to house at Ephesus—a Scander, in distributing the word of life among the distant heathen—or a Harlan Page, in descending into the dens and cellars of the city, to carry the bread of life to the famishing poor; whether manifested in Boston or Burma, in New York or New Zealand, in Illinois or India, it is one—it is the love of Christ displaying itself in self-denying efforts to save a lost world. It is not peculiar to any body of men, all are bound to possess and to manifest it."—And how many opportunities are furnished for the exercise of this spirit! We have missionaries in Boston. It is our pleasure to be acquainted with young men, who deny themselves the privilege of listening to the preached word on the Sabbath that they may teach ignorant and ill clad children the principles of the gospel and the way of life. But hundreds more of such missionaries are wanted here. They are wanted in every town throughout our land. Christians are called to work—to work for the Lord—to abound therein—be always abounding in the work of the Lord. If they feel right they will think of their Master's life on earth, and their hearts will respond, like Watts, in one of his finest stanzas—

"Such was thy truth, and meekly said,
Such defense to thy Father's will,
Such love, and meekness so divine,
I would translate, and make them mine."

For the Christian Reflector.

Harvard Street Church.

The large and handsome edifice, built by the church and society under the pastoral charge of Rev. Mr. Turnbull, is now completed. It fronts on Harrison Avenue. This is a broad and beautiful street in the south part of the city, which, though it is laid on land redeemed but a few years since from the ocean, is now several squares distant from the sea, and extensively built up with stately private edifices of a neat and uniform appearance. The location of the church is central to a great and rapidly growing population, and its seats will doubtless be crowded very soon with worshipping occupants. The church already numbers over 500 members. The house is 93 feet long and 68 wide, and contains 169 pews, which are capable of seating 1100 persons. These are all cushioned and carpeted. The pulpit is made of rose wood, in a style universally admired. The wall behind it is ornamented with a fresco painting, alike chaste and appropriate. The organ is one of the largest class, with a most imposing exterior. Its tones are heavy, rich, and sweet. It was built by Messrs. E. and G. G. Hook. The general appearance of the house within is exceedingly neat, chaste, and comfortable. It is plain, yet beautiful. The galleries are low, and the aisles deepened. In the basement there is a spacious vestry, two school rooms, for one of which the city has already applied, two committee rooms, and two rooms for baptismal purposes—heating of water, etc. The front wall of the church is of polished granite, the rest of brick. The entire cost is estimated at \$36,000. The energy of the people in raising the funds and supplying the fixtures for its erection and completion has been wonderful. They deserve praise for their taste, industry, and economy. The Lord has signally prospered them in the enterprise, and their hearts are filled with gratitude and inspired with hope.

For the Christian Reflector.

Secession.

The rupture which has been predicted in the Methodist Episcopal Church is partially realized. It is some three weeks since a handsome sheet was issued at Lowell, entitled the "True Wesleyan" by J. Horton and O. Scott, Editors and Publishers. It is dated Jan. 7th, 1843, from which time the paper will be issued weekly. It contains a long article subscribed by the editors, and La Roy Sunderland, which announces their secession from the M. E. Church and the reasons of it. They say: "We have waited, prayed, and hoped, until there is no longer any ground for hope. Hence we have come to the deliberate conclusion that we must submit to things as they are, or peaceably retire. We have unhesitatingly chosen the latter."

The considerations which influence them are arranged under two heads.

1. The M. E. Church is not only a slaveholding, but a slavery defending church.
2. The Government of the M. E. Church

contains principles not laid down in the Scriptures, nor recognized in the usages of the primitive church—principles which are subversive of the rights, both of ministers and laymen.

They say there are hundreds, if not thousands, who sympathize with them in their views. They have accordingly prepared an outline of discipline or plan of operation— which they will soon publish.

It is not surprising that extensive dissatisfaction from such causes should exist, nor that it should result in secession. Of course we cannot scan the motives of the men who have taken this decided and prominent position before the world; but if they pursue their plan with a Christian spirit, and at the same time steadily and perseveringly, they will doubtless secure extensive confidence, and the sympathy of the friends of civil and religious liberty throughout the world. We have ever been, on these subjects, what these gentlemen are now decided to become, and must therefore wish their success. Churches are, or ought to be, independent bodies; we believe no other kind of church organization is compatible with republican civil institutions, or an advanced state of society—no more than with the principles and polity of the gospel. Intelligent and active minds will not be trammelled by any species of spiritual domination or ecclesiastical tyranny. And conscientious and benevolent men cannot long endure to be wedded to a system which is made a pillar for the support of slavery.

Christian Watchman.

The Rev. E. Thresher has become both proprietor and editor of the Christian Watchman. Mr. Crowell made a very handsome and affectionate adieu to his readers, in last number but one, and paid his respectful compliments to his brethren of the quill, with whom he partly relates, and so far as he is concerned, on the best of terms. We are happy to reciprocate expressions of esteem on this occasion. Even when Mr. C. was editor, and so the subject of our occasional criticisms, we could say—

"With all thy faults, I love thee still,
And we assure him, that the editorship being resigned, whatever of those we observed, we now bury forever, and yield him our kindest wishes.

"Blessed be thy passage, brother, o'er the sea
Of life; the clouds be few that intercept
The light of joy; the waves roll gently on."

Mr. Thresher was Mr. Crowell's predecessor as editor of the Watchman. His editorial qualifications are therefore well and extensively known.

Christian Reflector.

It is a custom of editors, to urge their respective claims upon the public for favor and support, previous to the close of each volume and their entrance upon another year. So great is the cry, and so extraordinary are the means employed by some of them, to secure an attentive and successful hearing, that a necessity is caused on our part, to cry also—lest in the general onset, our claims, notwithstanding their superiority to every body's else, should be unheeded and forgotten. We know not as we have occasion to hold out any new inducements, or to make any important alterations, in either the character or the appearance of the Christian Reflector, in order to retain its old subscribers and secure a good number of new ones; since the paper as it is, has been bringing us names and congratulatory wishes, the whole year round. Still, since the poet has decreed the coming of "bright improvement, on the car of Time," we suppose the era of another new year requires, that if we still do the same things, we do them better,—and such indeed is our honest purpose. Our publisher intends certain improvements in the external appearance of the paper, which he promises, shall be as attractive and pleasing as care and taste can make it. Of the satisfaction of subscribers on this score, we have not a doubt.

With regard to its contents, we are happy to say that the services of some of the best writers in the denomination are pledged, in the way of correspondence. We expect to furnish much original matter during the year, of the most sterling value. We shall take, at least, as much pains as we have done, in making selections. We shall aim to give to each of the great subjects, which involve the interests of the denomination, the church universal, and the human family, their due portion of attention; advocating with undiminished earnestness the same great principles of human freedom, whose importance we have maintained during the year. Intelligence of revivals of the action of churches on slavery, of the advance of truth, in all its more important forms, will be promptly supplied. The subject of popery, and especially its progress in this country, will receive increased attention. The missionary cause will find in us a warm and constant advocate, "whatever weal or woe may betide" particular organizations. We intend on subjects, and with reference to all parties, to cherish and manifest a kind and candid spirit. While we shall tenaciously cling to the right, and advocate, uncompromisingly, the true, we shall allow to every man what we claim for ourselves—freedom of conscience and the right of private judgment. We intend to rebuke sin, and combat error, find them where we may; but it is our purpose to abuse nobody—whatever may occur, to think on and practise those things which are lovely, and honest, and of good report.

With this brief statement of our plans and purposes we leave the success of the paper to the decisions and exertions of its friends throughout the country. We are sending out no agents, but are relying solely on the *pastors and other friends* by whom the paper is valued. Subscriptions for the new year have already begun to come in. We trust they will be multiplied a hundred fold.

Complimentary.

"CHRISTIAN REFLECTOR."—This is one of the best religious papers that come to our office. It is beautifully printed, on a large sheet, by Wm. S. Damrell, Boston, and is forwarded for \$2.00 per annum. It is edited by Rev. Hiram A. Graves. Each number contains highly instructive and useful matter. If any of our readers are in want of an excellent religious paper, they cannot do better than subscribe for the Reflector.

By the way, we are pleased to find "Pleasures everywhere," in such good company, and shall therefore lay claim to it—bating the last line in the first stanza—which should read, "Or painful thoughts reveal."

Portland Tribune.

We are gratified to learn that the editor of the Tribune, D. C. Colesworth, Esq., is the author of that gem of poetry, and we thank him for his generous offer of our typographical

error. We need not say that we thank him for his compliment. It is truly matter for encouragement, if not for just pride, that our sheet is in such favor with a gentleman whose taste, genius, and worth have secured to his own journal a reputation which many may envy, but to which, in our judgment, few can present superior claims.

"Powerful."

"THE BAPTIST BIBLE SOCIETY.—Our Baptist friends don't like these powerful articles. The Reflector affects good humor at them; the Watchman does not know exactly what to say."—*Zion's Herald.*

We assure our brother that the "good humor" of the Reflector is not affected in the least. When we read the blistering communication in the Herald—the call on Methodists to "keep it ringing through the length and breadth of the land," &c., &c., our risible feelings came uppermost and we wrote laughingly, in spite of us. And we trust the Herald will not take it ill, when we tell him that we have fallen into nearly the same humor again. "These powerful articles."—The word "powerful" in this connection reminds us of the story of the Scotch preacher, of whom the parsonage said: "Ah, our last minister was a powerful preacher; for in the short space of five months, he knocked three pulpits to pieces and dang the in'ards out o' two Bibles."

Such as glory—

Rev. Dr. Sharp's Letter to Rev. Mr. Stow.

Boston, Dec. 1, 1842.

MY DEAR BROTHER,—I received a letter from you a few moments ago, alluding to an article in a recent number of the Christian Index, in which it is asserted, "that the adjustment of the difficulty at the Triennial Convention, which was held in April, 1841, that arose about a Convention held two years ago in connection with the Boston Association, was based upon a distinct understanding on the part of the Southern delegation, at least, that Mr. Stow was to have nothing more to do with Anti-slavery Conventions."

In regard to this representation, you say: "My object in this communication is, to inquire if you know of any thing that was said or done at Baltimore, or at any other place, by any person or persons, that in any sense pledged me to neutrality upon any question. Any information that will enable me to solve this mystery, will be gratefully received and duly acknowledged."

Before proceeding to give a more full and unequivocal reply to your inquiry, allow me to express my great gratification that you did not ask me, "whether I had in any sense pledged you to neutrality upon any question." I should have considered such an inquiry personally disrespectful. It would have laid on my own mind the painful impression that you thought me capable of the meanness of interfering with your right of private judgment; and of intending to restrain your freedom of speech and action, by pledging you to certain courses, without either your knowledge or consent.

I am sure that you harbor no such unworthy thoughts of me. You know that I am altogether incapable of any compact, secret or public, as such, which would imply that I would be contrary to my most strongly cherished principles, and to my fixed and most deeply rooted habits.

As I was about to obtain a pledge from you; and as you never gave me a pledge in regard to anti-slavery conventions or any other object, so I need not say what I do say, that I never pledged you to any such pledge. I never pledged you to any such pledge, either by word or deed—by plain declaration or by general intimations. Nor have I any knowledge or belief that any other person has in any sense pledged you to neutrality upon any question. No such pledge was ever given in my hearing or with my privacy.

I now proceed, and solemnly aver that I never gave you a pledge to you, by which, committing you to any particular course of conduct—but I never gave you one myself, that I would be neutral or otherwise on any question which you might bring before me. I never gave a pledge to any person, that I would have nothing to do with anti-slavery conventions; and more than this, no one either directly or indirectly, by voice or by writing, ever intimated the desirability of receiving from me any such pledge.

I was never asked at any meeting in Baltimore or in any other place—to approve of slavery, or to disapprove of it, or to be neutral. Nor is there a person at the South who knows me personally, and has ever conversed or corresponded with me, who has the least idea that I have any sympathy for the institution. It was no misunderstanding, as it was "the understanding" of the Southern delegation, that I gave a pledge either for you or myself, that I would be neutral, as I have said, in any thing to do with anti-slavery conventions. That was a personal degradation from which I was spared—and to which, had it been proposed, as it was not, I would not have submitted. I am a free man; under no pledges explicit or implied—secret or public, except one—and that was unsolicited and spontaneous—namely, that I would be faithful to the cause of truth and justice, and would be guided by the principles of the Bible, and the dictates of my conscience.

Resolution were passed favoring Temperance, Sabbath Schools, the A. and F. Bible Society, and the cause of Missions, the abolition of Slavery, and the observance of the Sabbath.

Davenport, Iowa Territory. Organized, Sept. 18th, embracing 7 churches, and 134 members. 5 ordained ministers, Baptized during the last year 11. B. Carpenter, Moderator. Ezra Fisher, Clerk.

Dedication.

The new meeting-house at the corner of Harvard Street and Harris on Avenue was dedicated to the service of Almighty God on Thursday evening last. The invocation was offered by the Rev. R. W. Cushman. The Prayer of Dedication by Rev. Dr. Sharp. The Sermon was delivered by the pastor, Rev. R. Turnbull. The concluding prayer was offered by Rev. R. H. Neale. Two original hymns were sung, besides another hymn and chant, in a manner which reflected great credit upon the musical powers and taste of the choir, and added much to the interest of the services. The sermon was very interesting throughout, but increasingly impressive and elevating as the preacher drew near to the close. He had a noble theme—the onward and certain progress of Christianity—and the views he presented were lively, stirring, comprehensive and expansive. This discourse was enriched with many striking illustrations from history, and it abounded with passages of uncommon beauty and rich eloquence. "He must increase"—was the well-chosen text. To illustrate the sentiment it embodied, Mr. T. considered, 1st, the nature of Christianity—its vitality and energy—its adaptation to the whole nature of man, his intellect, his affections, and his conscience; 2d, the moral and social power of the church; 3d, the past history of Christianity; lastly, the aspect of the present, and the predictions of the future. Under the first head he related a conversation held by Napoleon with a friend at St. Helena, on the character of Christ and his religion, which expressed in the strongest language his conviction of the divinity of Jesus, and his deep admiration of his character. "I believe," Alexander, Cesar, Charlemagne, and I have founded empires; but upon what have we reared the creations of our genius? Upon force. Only Jesus has founded an empire of love, and at this moment millions of men would die for him." The supremacy of God, as the great central truth of Christianity, and the adaptation of the gospel scheme to the present, and the predictions of the future. Under the first head he related a conversation held by Napoleon with a friend at St. Helena, on the character of Christ and his religion, which expressed in the strongest language his conviction of the divinity of Jesus, and his deep admiration of his character. "I believe," Alexander, Cesar, Charlemagne, and I have founded empires; but upon what have we reared the creations of our genius? Upon force. Only Jesus has founded an empire of love, and at this moment millions of men would die for him." The supremacy of God, as the great central truth of Christianity, and the adaptation of the gospel scheme to the present, and the predictions of the future.

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